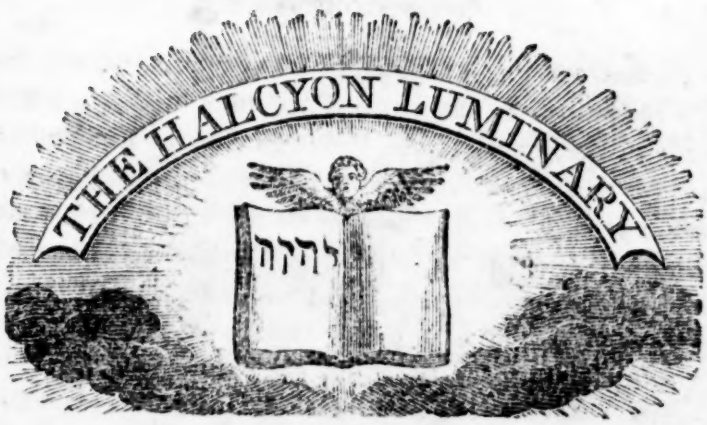


AND

THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

VOL. I. OCTOBER, 1812. No. 10.

CORRESPONDENCES.

[*In continuation from page* 388.]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. *Matt.* vi. 33.

When JESUS CHRIST said "*Search the Scriptures;*" and especially when he added the sacred and powerful motive to such search, "*For they are they which testify of* ME," he must surely mean to inform the unbelieving Jews, that there was something more contained in the sacred records, than what they had before been accustomed to believe; and that this something was a divine testimony concerning himself, the INCARNATE GOD, which was to be found, not in a few detached sentences interspersed only here and there with a sparing hand, so as to render the search at once difficult and of doubtful success, but was diffused throughout the whole mass of the divine volume, constituting the substance, the vitality, the sanctity, and the unfathomable wisdom of all its most minute parts and particulars. For had this not been the case, why should the Jews be required to *search* for such a testimony? They, no doubt, had frequently, like the disciples above mentioned, read or heard the scriptures both of Moses, of the Prophets, and

of the Psalms, and yet, it is plain, they had never discovered, either in their reading or hearing, that these holy writings testified at all to the divine person of the BLESSED JESUS. But how shall we account for so strange a circumstance, that a people, who entertained the highest possible respect for the writings of a lawgiver whom they believed to be inspired of GOD, and who were also in the daily habit of reading or hearing those writings, should, nevertheless, overlook the one grand testimony contained in them, which was, of all others, the most, the only important? It is impossible to assign any reason for so criminal an oversight, but the grossness of their ideas, in looking no deeper than the sense of the *letter* of their favorite books, and in not apprehending, as they ought to have done, that the inspired WORD OF THE MOST HIGH must needs involve some higher sense and meaning relating to himself, his kingdom, his church, and his providence. It is impossible, therefore, to assign a reason why JESUS CHRIST should call this people to *search the Scriptures*, and to search also for a testimony concerning himself, unless we suppose that this testimony was contained in and concealed under *every part* of the letter and history of the Inspired Volume, and though "*hid from the wise and prudent*," was ready to be revealed unto the humble and the simple, who were desirous to find it for their spiritual edification and blessing.

And if this reasoning be seen to be conclusive, what sublime and edifying ideas doth it present to our view respecting the contents of the Holy Volume! And with what new eyes are we taught to read, and with what new ears to hear, the consecrated pages of its wonderful history! For if the testimony concerning the GREAT REDEEMER be infused into every part of the Holy Records, so as to constitute its very life and soul, by forming its internal *spiritual* sense and meaning; if a divine life and idea thus animates, not only the general body of the Sacred Book, but also every sentence, expression, character, and incident; then what a sanctity of heavenly importance, what a sublimity of heavenly instruction, is immediately annexed to what must otherwise appear destitute of both! Then the devout reader of the Blessed Volume, like the patriarch Jacob awaking out of sleep, is constrained to exclaim, "*Surely the* LORD *is in this place, and I knew it not; this is none other than the house of* GOD, *and this is the gate of heaven.**" For then, whilst Jesus Christ is seen and con-

* Gen. xxviii. 16, 17.

fessed in the living records, every thing becomes interesting, every thing sacred and edifying, because every thing is seen to be full of the divine spirit and life of that INCARNATE GOD; and whilst it bespeaks his presence, it conducts to him, and infuses more or less of his divine power, benediction, wisdom, and salvation, into the penitent and believing mind. In this case, we are no longer offended at apparent trifles, or even at apparent contradictions, in the sacred history, because we are enabled to discern, that what is apparently trivial, or apparently contradictory in the *letter*, is otherwise in the *spirit*, where all is full of dignity and of harmony, because all alike testifies to the INCARNATE GOD, his kingdom and church. In this case too, from the dawning and discovery of the SUN OF RIGHTEOUSNESS in the divine volume, its face, and that of its contents, assume a new complexion and character, in like manner as from the rising of the material sun on this world of nature, all its objects, which were before involved in darkness, are seen and viewed as to their real features and beautiful proportions. The *persons* therefore recorded in the Sacred Pages are no longer regarded as mere persons of men; nor the places as the mere habitations of men; nor the *events* as what respect only human contingencies here below; nor the *animals* and *plants* as the mere creatures and growth of this lower earth; but whilst the believing eye is elevated to JESUS CHRIST, it catches, and beholds in them all, both generally and individually, some blessed trait of his divine countenance, some signature more or less conspicuous and brilliant of his eternal kingdom, power and glory. Thus all the patriarchs, the prophets, the judges, and the kings of Israel, being seen as representative figures of the GREAT REDEEMER,* in their several histories we read his history; in the several events of their lives we read the events of his life, and of that of his church or people. And thus too, there is not a country, a city, a river, recorded in the sacred history, but what was intended to open to the enlightened eye of the devout mind some blessed and animating prospect of that *spiritual*, that eternal world of living realities, in which all the natural things of this lower world originate, and of which they are at once the representative figures and truest manifestations.

That there is nothing either vague, or visionary, or enthusiastic, in these ideas, but that, on the contrary, they are grounded in cer-

* The ancient patriarchs, prophets, priests, and kings, were typical characters, in their several offices, and the more remarkable passages of their lives. *Preface to the Psalms, by Bishop Horne.*

tainty, in reality, and in soberness, because they originate in the testimony of the WORD OF GOD itself, may yet be further manifest from the declaration of JESUS CHRIST to the murmuring disciples, who cavilled and were offended at some such ideas expressed by himself in his memorable discourse, as it is recorded in the 6th chapter of the Gospel according to St. John. It appears from that discourse, that he had been laboring to convince his hearers, that the *manna*, with which their fathers were fed in the wilderness, had relation to himself, "*Who was the true bread that cometh down from Heaven*," (verse 33). And in enlarging on this very interesting subject, he further instructs them, that this "*bread was his flesh, which he would give for the life of the world*," (verse 51). Such divine language, however, appears to have been ill suited to the gross apprehensions of those to whom it was addressed, and therefore, as we afterwards read, they *strove* amongst themselves, saying, "*how can this man give us his flesh to eat?*" In answer to this cavil, the blessed JESUS proceeds, according to his first idea, to give a fuller declaration of his meaning, and therefore pronounces these awful words, "*Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you*," (verse 53). And when this appeared even to his own disciples to be "*a hard saying*," (verse 60) he endeavors to silence their murmurings by this extraordinary observation, "*It is the spirit that quickeneth, the flesh profiteth nothing; THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE*," (verse 63). We are taught then manifestly, by this last declaration of JESUS CHRIST, that there is *a SPIRIT* and *a LIFE* in all that he spake and said, and that whensoever, therefore, he adopted *natural* expressions (as it was absolutely necessary he should do, since otherwise his speech could not have been apprehended by natural minds) he always annexed to them *spiritual* ideas, and spiritual life, and intended them to convey such ideas and such life to his hearers. Thus in the instance under consideration, where he applies the natural terms *flesh*, *body*, and *blood*, it is his manifest design, by and through those material images, to direct the thoughts and affections of his disciples to those living and eternal principles, which where in and from himself, and which constituted himself, viz. his divine love, and divine wisdom, and to teach them the saving lesson, that it was absolutely necessary they should receive those vital principles from him, and incorporate them into their own lives, in order to their attaining eternal life; in other words,

that this was eternal life, to receive and to incorporate into themselves those vital principles. And as the blessed JESUS spake thus in the *New* Testament, there is every reason to suppose that he adopted a similar mode of speech in the *Old*, by virtue of which, under *natural* figures and images, whether of persons of places, or of things, he intended to involve and to express *spiritual* ideas, and to convey *spiritual* life.

[*To be Continued.*]

DICTIONARY OF CORRESPONDENCES.

[*Continued from page* 390.]

AFFECTION, or *love*, is what constitutes the life of every person; for whatever the *affection* is, such is the whole man. There are many varieties of *affection:* there is the *affection* of good, and the *affection* of truth; the *affection* of evil, and the *affection* of what is false; the *affection* of the internal, and the *affection* of the external man; the *affection* of knowing, from whence arises the *affection* of truth; the *affection* of understanding a thing, from whence arises perception; and the *affection* of seeing a thing, from whence arises thought: not to mention many other varieties, which are different modifications and states of the same life.

All *affection* is spiritual heat, and is a continuous emanation of the will, as thought is a continuous emanation of the understanding.

Every man has a predominant *affection*, which gives him his peculiar character; and whatever that may be when he departs this life, such he will remain forever.

With regard to the *affections* of good and truth, the case in general is as follows. The genuine *affections* of good and truth, which come to the perception of man, are all from a divine origin, inasmuch as they all proceed from the Lord: but in their descent from him, they spread into various and different channels, in which they form to themselves, as it were, new origins; for as they flow into *affections* which are not genuine, even into spurious *affections*, and into the *affections* of evil and falsehood in man, they thus become continually varied, if not in their external appearance, yet internally. The only way for a man to know whether his *affections* be genuine or not, is for himself to examine the *ends* and *motives* of his life, for the end in view determines the quality of the whole man. If the object of his *affections* be the good of his neighbor, the good of society, the good of his country, and still more, if it be the good of the church,

and the good of the Lord's kingdom, then his *affections* are genuine, being derived from the Lord, and also directed to the Lord; for the Lord's residence in man is principally in the good of love which appertains to the will, and only so far in the truth of faith belonging to his intellect, as the latter is derived from the former. But if the end in view be merely self, or the world, then the *affections* are not genuine, but evil and spurious, having nothing of the Lord in them, nor of his kingdom. It is, therefore, of the utmost importance that a man examine the motives of his life, for hereby he may discover the real quality of his *affections*; and this he may do by attending to the *delight* he perceives in himself on being praised or spoken well of, and to the *delight* he perceives on some good being done to another, wherein he himself has no concern. If the latter delight fills his breast, he may then know that his *affection* is genuine, and that he is principled in love to the Lord, and in charity to his neighbor. But no man can be a judge of another's state; it is a great thing if he can discover his own; and the Lord says, "Judge not, that ye be not judged; condemn not, that ye be not condemned," Luke, vi. 37; for a thousand persons may appear to be in a similar *affection* as to good and truth, and yet no two shall be in precisely the same, but the *affection* of each will be different in its origin, that is, in its end; and, as before observed, it is the end which causes the *affection* to be either genuine, spurious, or false; for the end in view, or the love, is the very life of man. When the good of our neighbor, the good of the community, the good of the church and of the Lord's kingdom, is the end, then man, as to his soul or spirit, is in the Lord's kingdom, and thus, in the Lord; for the kingdom of the Lord is no other than a kingdom of ends and uses consecrated to the good of the whole human race. The angels, who are attendant on man, dwell in these ends; and in proportion as a man is principled therein, in the same degree are the angels delighted with him, and conjoin themselves to him as to a brother; but in proportion as a man is principled in merely selfish ends, in the same proportion the angels recede from him, and evil spirits from hell have access unto him, for in hell nothing but selfish ends predominate. Hence it appears, how highly necessary it is for a man to explore the ends of his life, as hereby alone he can discover the true origin of his *affections*.

AFFINITY, differs from *consanguinity*, in that the former has respect more immediately to faith, or to what is external, and the latter to charity, or what is internal.

The *affinities* and consanguinities of the natural world do not continue such after death, but are then dissolved. Spiritual *affinities* are all derived from the marriage of good and truth, according to the degrees and differences of love and faith. In another life it is common enough for the husband and wife, father and son, mother and daughter, brother and sister, to meet together after their decease. If they were dissimilar in their affections of good and truth, they are soon separated, and never see each other again. But if they were alike in this respect, they continue to dwell together, according to the degrees of their similarity. It sometimes happens, that the same husband and wife live together in heaven as such; but this is only where they had before been united in true conjugal love.

A very wonderful circumstance, not unfrequent in the spiritual world, deserves to be noted in this place. If two persons, who are in a similar state of good, meet together, although they had never seen each other before, instantly they become as familiar as if they had been acquainted with each other from their infancy. Such is the instinctive bond of union between all who are in similar affections, which is sometimes witnessed even in the natural world.*

AFFIRMATIVE principle in man, is the first medium of his conjunction with the Lord, and, as it were, the first habitation of influent good. Actual good from the Lord cannot flow into man, while he is in the *negative* principle, nor even while he is in the *doubtful* principle, until this latter becomes *affirmative*; and it becomes *affirmative* on the commencement of regeneration.

Every person in early life, when he first begins to imbibe goods and truths, is kept by the Lord in the *affirmative* principle as to the truth of what is said and taught by his parents and masters. This *affirmative* principle, with such as are capable of becoming spiritual men, is confirmed by scientifics and knowledges; for whatever they learn, which has any connection with such principle, insinuates itself therein, and strengthens it to such a degree as to become their affection and delight. But with those who, in consequence of their choice of an evil life, do not suffer themselves to be regenerated, the *affirmative* principle, wherein they were held by the Lord during their childhood, gives way first to *doubts*, and lastly to the *negation* of what is good and true. These

* These assertions are proven from the WORD, when understood in its *internal* or *spiritual* sense.

latter persons, inasmuch as a *negative* principle governs all their thoughts, make more of a single scruple, be it ever so trifling, than of a thousand rational arguments tending to confirm the truth; for with such the most trivial scruple or objection is like a grain of sand placed close to their eye, which, although in itself a mere atom or point, yet entirely deprives them of sight. But they who are in the *affirmative* principle, or they whose thoughts are all influenced thereby, reject the scruples arising from mere fallacies, which would militate against genuine truth; and if there be any difficulties which they do not comprehend, they wave the consideration of them, saying in themselves, What we do not at present understand, we may hereafter. Thus they do not suffer themselves to be withdrawn from the genuine principles of their faith, but remain, as before, in the affection and *affirmation* of truth.

AFFIRMATION of truth and good, is the first common principle of the church, when faith and charity begins in man; consisting in an acknowledgment of the justice and mercy of the Lord, and that there is such a thing as the good of life, and the holy principle of faith; for until these are acknowledged, they cannot be received. In the person who is about to be regenerated, this *affirmation* and acknowledgment is first in point of order; but in him who is regenerated, it is last. This *affirmation* was represented by the tribe of Dan, whose inheritance was the extreme boundaries of Canaan, by which was signified the first entrance into the church. In enumerating the twelve tribes of Israel, or the twelve thousand sealed, Rev. vii. 5 to 8, Dan is omitted, in order to point out, that they who are only in the first *affirmation* or acknowledgment of truth and good, without proceeding any further towards regeneration, are not admitted into the kindgom of the Lord; for merely to know the things that are true and good, or even to *affirm* and acknowledge them, is of no avail; this may be done by the very worst of men: it is the *life* alone that determines the true nature and quality of the *affirmation*.

(To be continued.)

Charity is an internal affection of the soul, proceeding from the Lord Jesus Christ, as its proper fountain, and prompting a man to do good, and to act uprightly from a pure love of goodness and uprightness, without any regard to reward or recompense; for it bringeth its own reward along with it, and in its exercise is attended with the highest and purest satisfaction of life.

N. J. D. 104.

EXPLANATION OF REV. XIV. 14. &c.

Several of our Correspondents having expressed a desire to see an explanation of the following extract from the Apocalypse, according to its *internal* or *spiritual* signification, we take this opportunity to gratify them; hoping that it may be found at once satisfactory and edifying.

"And I looked, and behold, a white cloud, and upon the cloud *one* sat, like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs."

This portion of prophetic scripture applies to the present day, and is therefore highly important to be known and understood. Being the WORD of Divine Truth itself, its end is the salvation of mankind, and its tenor the moral condition of the human race. Those who look into this inspired book for the temporal history of individuals, men or nations, will assuredly be disappointed, since "no prophecy is of any private interpretation," but embraces the moral state of Man, merely. And it is under this view, that nations, or individuals, *representing* in the ultimate or *natural* forms of creation, those principles of heavenly goodness and truth, or the opposite evil and false, from which all things are derived, are involved by *spiritual* causes in the events alluded to in this text; for, as it is by our connection with the *spiritual* world, that we live, move, and enjoy our being, it necessarily follows that every revolution and change of that world, must have its *correspondent* change and revolution in our *natural* world, by the various agencies therefor provided under the dispensations of the Divine Providence.

Behold, a white cloud. The sun of our earth, the sensible image of Deity, would destroy the earth by the refulgence of his beams, was it not that his rays are tempered in our atmosphere

by the clouds. Thus between the Man and his God, Divine Truth is interposed as a medium, by which he might enjoy, without annihilation, the beams of heavenly fire. A *white* cloud —the luminous appearance of this Truth.

Upon the cloud one sat. "Heaven is his throne, the earth his footstool." He was *on* the cloud, or what is the same in the *internal* sense, *in* the cloud—Thus was his approach suited to the condition of man—but yet conspicuous.

One sat like unto the Son of Man. Jehovah God had assumed for our redemption the Human nature, and made it Divine, and as such he now appears to his Church on earth.

Having on his head a golden crown. The sign of royalty, sovereignty, and dominion. It was a *golden crown*, denoting the superior quality of the dominion and government to be by him introduced.

In his hand a sharp sickle. The means were effectual. It was sharp of edge; it was the most powerful of all things, for it was Divine Truth; than which there is nothing so fit to cut down evils and falses

Another Angel came out of the Temple. Here it is seen, that in due progress, affection of truth comes forth, for so does an angel imply, and from the temple, (or new form of doctrine) derived from the *internal* WORD.

Reap; for the harvest of the earth is ripe. The Christian Church, in which there was a trine of times, having completed its first period under the *external* dispensation, is now ripe. The fruits it has produced are to be gathered in, the good and true, to the garner; and the evil and false, to be burnt. The harvest of the *earth*, is the produce of the existing Churches.

The earth was reaped. It came to pass in act according to the desires of those who were in the love of Truth.

Another Angel came out of the Temple. This angel has reference to the quality of the life, as the preceding one had to the quality of doctrine; for, he was commanded by him that had power over fire, to

Gather the clusters of the vine of the earth. That such evils of life as had clustered together under the influence and sanction of false doctrines, drawn from the *letter* of the WORD, were also to be gathered for destruction.

And gathered the VINE of the earth. The body on which those grapes and clusters were produced, that is, the existing forms of church doctrines, and all the worship grounded thereon.

And cast it into the great wine-press of the wrath of GOD. By the wine-press is meant that state of trial, which discloses and exhibits quality; and in these words, wine-press of wrath, is signified a trial of that which was bad.

The wine-press was trodden without the city. In the Christian universe, that which is most perfect in form, and accordant with the Divine order, is, speaking *spiritually*, in the midst or centre of the system; and as we humbly and sincerely believe, that such is the state of the *New Church*, or Holy City, at this time, however insignificant it may appear in the eyes of men, the sense of these words may be readily deduced.

Blood came out of the wine-press even unto the horse-bridles. There was an overflow, in every mind, of dreadful evils, from the great degree of excitement produced by the exposure of those corrupt lusts and affections, which at present are not even recognized as such. *Even to the bridles*, is, to the ordinary means by which the understanding is governed, and guided. *Furlongs*—A great extent.

CONSEQUENTIAL REFLECTIONS. Let us view the face of the earth. When the tree puts forth its buds, ye know that summer is near: When ye see an husbandman ploughing his field, you expect he intends first to sow, and secondly, to reap. Look then at France; the *old* government said, we will tolerate no religion, no sect, but the Roman Catholic. What saith the Almighty? "The time of my coming is at hand—the kingdom therefore is departed from you, and it shall be given to another dynasty, who will comply with my desire, in establishing *religious freedom*, and the revolution will punish the vanity of a Pope, who hath exalted his throne above Heaven, and those vain philosophists, who have combined to worship themselves alone, under the image of Reason. And that France, under the fallacious impulses of worldly honor and glory, by her labor and blood, shall carry MY purpose into execution, by restoring *freedom of worship*, in Italy, in Spain, in Portugal, &c. The time is come for the establishment of MY church, for the glorification of MY name; and kings and emperors, and principalities and powers, and thrones and dominions must yield to the irresistible power of Truth."

Miserable Americans of Venezuela! You longed for liberty, the Lord gave it to you. How did you requite HIM? You left HIM to languish in the gloom of the monastery, in the iron fetters of the Church of Rome. You say in your new political constitution, the Roman Catholic is the exclusive religion. What fol-

lowed this declaration? An awful catastrophe indeed! The destroying angel was unbound, and your cities were buried in ruins. On the crucifixion-day, too, of that same insulted God. A memorable celebration it was. Oh, vain man! Could not the Lord protect his Divine Truth, by his Divine Power? But must you, oh, worm! impious worm! pretend by your laws to prescribe the bounds of His heritage, and appoint the means of its protection and perfection?

More, my readers, might be added, and that nearer our homes too; but I beseech each and all of you to use your own senses, and to prepare for this great and terrible day.

"*Who shall not fear thee, Oh, Lord! and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.*" T.

EXPLANATION OF MATTHEW V. 25.

A correspondent over the signature of Z having requested an explanation of a certain passage in St Matthew's Gospel, we take the earliest opportunity of complying with his request. In order to which, we will first transcribe the passage itself, as it stands in our English version of the bible:

"Agree with thine adversary quickly, whilst thou art in the way with him, lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; verily, I say unto thee, thou shalt not come out thence, till thou hast paid the uttermost farthing." *Matt.* v. 25.

Be well-minded to thine accuser, &c. This is the *literal* translation from the Greek, and instructs, in this verse, in the *natural* sense, that we are to bear accusations from without, with patience; if true, that we may profit thereby, and reform ourselves: if false, that our happiness should not be ruffled by the efforts of a liar, who may proceed still greater lengths in his evil endeavors, should he encounter bitter recriminations; for rage will go any length in its revenge.

In the *spiritual* sense it signifies, that in states of temptation, when the spiritual adversary of man is busy in fixing groundless charges of guilt on the troubled soul—(called in the Revelations, "*the accuser of the brethren, who accuseth them before God, day and night,*" chap. xii. 10)—That this accusation is to be gently answered, and kindly opposed; otherwise a fretful and violent spirit is excited, in which man becomes separated from divine principles, whence comes spiritual imprisonment, as here spoken of. For, by spiritual liberty, we mean the exercise of an option, to do either right or wrong; but when the man is under the influence of bad passions, he is capable of doing evil *only*, and therefore is said to be imprisoned, or not at liberty.

N.

DISTINCTION BETWEEN DIVINE PERMISSION AND APPOINTMENT EXPLAINED.

A correspondent, who signs himself R. H. having made some observations, and requested our opinion, on the subject of Divine *Appointment;* we invite his attention to the following brief remarks:

The laws of all free countries, punish crimes after commission only. Crimes being forbidden by law, means no more than that certain crimes enumerated, are punished by law; for no crime can be a subject of law in its incipient state. It must appear in act. The prevention of crime in any other way, would amount to the deprivation both of understanding to conceive, and volition to execute, a criminal act, which would be annihilation. Man therefore enjoys freedom to do ill, or to do well, being amenable to the laws: and here we perceive the origin and necessity of *permission*, and that it is a law or condition of life. Man could not even exist without it. The case is not altered under the spiritual or divine law, but is exactly the same. Accountability is a necessary condition, in both cases, else the law would be nugatory.

By *appointment*, we mean just the reverse of the former position, for here there being no freedom of choice, there can be no accountability. In the former case, the agency is moral; in the latter merely mechanical. If the exercise of a function by appointment, should involve any exercise of free-agency, so far, they come under the laws of permission, and that without annulling the general law of appointment.

R. H. will find this satisfactory, if his comprehension is up to the level of the subject. And he may also, from hence, deduce the doctrines of predestination, absolute decrees, &c. to be downright folly. N.

TO THE EDITORS.

GENTLEMEN,

After reading seven numbers of your valuable Repository, and observing therein frequent interrogations by your readers, I am induced to submit for your consideration, a request of a different nature from those which have hitherto been therein inserted. It may not correspond with your plan, and I should not trouble you with it, were I differently situated. But living nearly two hundred miles from your place of residence, I am not in a situation to obtain correct information on the subject.

As you have begun to inform your readers of the true state of the present Christian Church, my request is, that you will also inform them of the rise, progress, and present state of the New-Jerusalem Church, particularly with regard to "the outward visible sign of the inward and spiritual grace." There are many at the present time who are deeply impressed with the idea, that to convince the world "that they are not ashamed of the gospel of Christ," and to promote his cause on earth, it is their duty to have their names registered in some *visible* Church, and to become strictly observant to its established rules and ordinances. But considering the prevailing di-

versity of opinion, and the constant cry of "Lo, here!" and "Lo, there!" they are at a loss which way to go, or whether to turn, for the security of that blessed promise which it hath not entered the heart of man to conceive. These considerations have induced me to intrude upon your patience, and should you feel disposed to comply with the foregoing request, and in some future number of your Luminary, to instruct these weary travellers in the way they should go, you will materially contribute to the pleasure and satisfaction of

NESTOR.

TO THE EDITORS.

GENTLEMEN,

Proceed as you have begun; your work is a God-like one, and it may truly be predicated a power of turning men from darkness into light, and from the power of Satan unto God.

Be pleased in your next Magazine to show me in what sense we are said to be redeemed by the blood of Christ. Also, the reason and necessity of Christ suffering the Jews to do unto him what they had done unto the WORD; and why the Prophets were to be treated after the same manner, because they represented the Lord with respect to the WORD. &c.

CONSTANTIUS.

[☞ The foregoing inquiries shall be attended to in our next number.]

FOR THE HALCYON LUMINARY.

DISSERTATION ON THE ADVANTAGES OF REVELATION.

[*Continued from page* 311.]

Having given a short sketch of some important considerations in regard to Revelation, which appeared to have been unattended to in time past, it is now intended to cast a glance into futurity, taking for our guide the WORD of Divine Truth itself, and, as in what hath been already said, use only was intended, so in the following remarks we have in view the edification of our fellowmen, by setting in a light entirely new a portion of the Sacred History, inferior in interest to no other in the earlier ages of the Christian Church, and, if possible, still more important at the present era—we mean the history of Joseph.

Whoever has examined the geography of what has been called the Holy Land, will have perceived, that it was divided, under the Jewish dominion, into three grand districts—Galilee, Samaria, and Judea—*representing* three successive states of the Christian Church; which, in the New Church are designated as Natural, Spiritual, and Celestial; and that those districts were

disposed in the order here named from *North* to *South*—Jerusalem, situated in the district of Judea, being the place for the stated solemn assemblies of all the Jews.

It is without our purposed limits to go into an explication of the *representatives* derived by the New Christian, from the Old Jewish, Church, any further than is needful to explain the additional advantages that may in time to come be expected from Revelation, and of which the experience of past and present times is an earnest of the sure and certain accomplishment, so that not one jot or tittle shall pass away until all be fulfilled.

This *correspondence*, or *representation* of things of the Jewish with the Christian Church, has a commencement with the family of Jacob, who corresponds to the *spiritual* man in contradistinction to Esau, the eldest of Isaac, or *natural* man.

Of the family of Jacob, Joseph was the best beloved of his father. He was the child of the favorite Rachel, whose conjugal endearments he had won by two terms of arduous service; for the affection of good, corresponding with Rachel, is only acquired by a double service; a service of years, or a state of probation in the *natural* man, and a state of probation in the *spiritual* man; for if he should not, after the first term, be satisfied with the weak-eyed Leah, *corresponding* to the affection of truth, or, in other words, finds that spiritual truth fulfils not the measure of his desires, he will serve another period to obtain the affection of good, *correspondent* to Rachel. Hence we have the exposition of Joseph's superior descent and character; we have the reasons for his father's peculiar regard, and also for his brethren's jealous enmity.

Joseph *represents* the Lord, in being sold by his brethren, the Jews, and in being brought into Egypt; and the temporary abode of the children of Israel there, *corresponds* to the Galilean state of the Christian Church, now at its close, in treating of which, to prevent confusion, we shall, in as succinct a manner as the subject will admit, descant a little on the life of Joseph, and afterwards recur to the pages of the New Testament.

It having been provided in the Divine order, that the Christian Church, in an external or Galilean state, should immediately succeed to the corrupted Jewish Church, the same is *represented* by the events in the family of Jacob, where, on account of *a famine*, they were obliged to take refuge in Egypt, where their reception was graciously provided for, according to the promises, by the mediation of Joseph, who had been previously established in that land.

We find, from hence, that the Israelites did not settle in Egypt as a matter of choice, but of necessity; the country of their forefathers was abandoned by reason of the famine which threatened their existence. The fruitful tract of Goshen was provided for them in Egypt, in which they were employed chiefly as shepherds, and apart from the Egyptians, who were cultivators, for "*all shepherds are an abomination to the Egyptians.*" So it was with the early Christians; the earth was become intolerably wicked, and even the chosen people, the Jews, did in that day regard their law as a matter of mere form, which had lost all moral efficacy. In consequence of which, as many as would understand received the doctrines of our Lord with great joy and gladness, although the belief was not universal; for he that hath drank of the old wine doth not *straightway* desire the new, for he saith the old is better; nor do we read of any of the children of Esau coming down to Egypt. They were not called.

We find that the civil power (Pharaoh) was consenting and aiding in the establishment of the Israelites in Egypt, as we have seen how the establishment of Christianity has been favored by the kings and princes of the European world, that favored part of the globe, which combined more advantages than any other, and may be truly called the Goshen of the earth. Costly and permanent establishments were every where granted to the Church; and as the seed of Israel did multiply in Egypt, so did the seed of the Church in the western empire.

As there came in a Pharaoh who knew not Joseph, and laid the children of Israel under bond service, so there hath been in these last days, rulers and philosophers who know not the Gospel, and deny its authority. Nor is this denial alone confined to such persons; for, in the Christian Ministry itself, they have so corrupted its doctrines, in particular by the exclusion of charity, (the very essential of Joseph) that they have, in the language of the Prophet, all become vile; they have all gone a whoring after other Gods. Some adore and preach politics and political Gods: some preach fashions for religion, how to cut the coat, how to wear the hair. Some worship Mammon in the worship of its possessors, and in various other ways and means, and some are even scandalous enough to preach and practise fornication. They are all gone astray: like the king of Egypt, they know not Joseph, for the first born are slain. The rudiments of celestial life are at this period taken away from the Galilean Church.

There can be nothing more grievous to a spiritual man than the bondage under a natural man, who, of course, must be totally ignorant of his principles of action; and such hath been, for a considerable period, the fate of those who had the greatest love for truth—they have been in a woful bondage. Many have deserted the Galilean Churches entirely, to get free from their absurdities, and settled down into mere morality, a situation in which they could not remain long in safety, though favorable to their present peace.

It hath pleased the Lord, in these latter days, to place a barrier in the way of the enemy of mankind, and to regenerate his church on earth by an additional display of his divine wisdom, by which they are introduced into the *Spiritual* or Samaritan region of the Holy Land. That we are explicitly informed of this, through the medium of *correspondence*, in the books of the New Testament, it is presumed, shall be here shown, though previous to this time the same could not appear from the mere *literal* WORD.

1. Our Lord fled with his parents into Egypt, in order that the saying of the Prophet might be fulfilled—"Out of Egypt have I called my son."

2. The first miracle was that performed in "Cana of *Galilee*," when the water was turned into wine. It is to be noted, that Cana is situated at the *northern* extremity of Galilee.

3. In the Gospels of Matthew and Mark, at the scene of the holy supper, we are told, "after that I am risen I will go before you into *Galilee*:" and after he had risen, "Go tell my brethren that they go into *Galilee*, and *there* shall they see me."

4. In *Galilee* he fed the multitude with five barley loaves and two small fishes.

5. In the Acts of the Apostles, chap. i. verse 10, two men in white raiment thus address the Apostles—"Ye men of *Galilee*, why stand ye gazing up into heaven?"

6. He appeared to Peter and others at the Sea of *Galilee*, where the miraculous draught of fishes was made.

Those who are most intimately acquainted with the Sacred Scriptures readily allow, that there is not a jot or tittle which is not pregnant with meaning. In considering the foregoing heads, therefore, our attention may well be excited by the frequent mention, (for no apparent useful purpose) of the word *Galilee*. For, where mention is made of our Lord's re-appearance in *Galilee*, by himself, and also by the angel at the sepulchre, we are left totally at a loss to conjecture the cause of this choice for his ap-

pearance in that particular district, so distant from the scite of the Cross, the place of interment, and the abode of his disciples. There being then no *literal* application, in the way of instruction, to be made of these words, uttered at a remarkable period, we naturally look for a *spiritual* and instructive application of them. And here our curiosity is immediately relieved; for, as it was necessary that in all things the scriptures should be fulfilled, and that not in only coherence with what had been written aforetime, but also with what was to be written in aftertime, which were all equally present in the eternal mind. This appearance in *Galilee* is announced as the first after his rising, as it was likewise the first scene of the public recorded acts of his ministry.

In this re-appearance in *Galilee* it does not appear that the person of the Lord was visibly changed. He even points to the wounds in his hands and his side, for the satisfaction of the unbelieving Thomas; he declares he was not a spirit, but flesh and blood, for this his Galilean appearance in the *external*, was a correspondence with his abode in the world, in its *natural* sense. It was in this state he explained to two of them the scriptures, beginning with Moses and the prophets; for it appears that even his disciples were not, before that time, instructed in all the mysteries of their divine master's mission, and from which we are instructed, that there was much contained in those books, that was still unkown to mankind, and could then be made known to two only. And so much astonished were the favored disciples with the extent and importance of the information received, that it is declared, all the world would not contain the books, if written; an expression perfectly correct, coming from John, who knew that finite space could not contain the records of infinite wisdom.

When Joseph was warned in a dream, to flee with the young child, that it might be said, according to prophecy, out of Egypt have I called my son: we may in vain search *literally* for any rational cause herein, though the fulfilment was strictly *literal*. We here observe the rigid accuracy of the double *correspondence*, for as the natural seed of Abraham were called from Egypt by the mission of Moses, so was the natural WORD called, in the person of the child Jesus; this was the fulfilment of the Jewish scripture. But there was yet another scripture to be fulfilled by the same act; the Christian scripture, at that time veiled with the *literal* sense: for the Galilean Church of Christ, subsisting by science drawn from the *literal* WORD, was strictly Egyptian in its

constitution and knowledge; and being now about to be delivered from bondage, by the *second* coming of our Lord, we see fulfilled, in the scriptural sense, the prophetic fact, "Out of Egypt have I called my son."

Neither did the young child come from Egypt, at once, to Jerusalem; for the holy city was in the hands of the enemy. He turned aside into *Galilee*, till those were dead who sought the young child's life. Heavenly innocence could meet with murderers only on its arrival at the corrupted Jerusalem; it was therefore obliged to turn aside, to avoid the malice of the civil rulers. Then was heard a voice crying in the wilderness, as there is at this day in the city of New-York—"*Repent ye: for the Kingdom of Heaven is at hand.*"

It has never been thought worthy of notice, that the memorable miracle of Cana in *Galilee*, was performed on the verge of Palestine, and on the northern verge too, to signify the first entrance on the holy ground of Christianity, and on its coldest extremity. It was at a marriage, to signify that there was an union of goodness and truth. Water was turned into wine, to signify that *natural* truth was made *spiritual* truth, and that, contrary to the order of men in such things, the best was kept till the last; such things were done, and are now doing, in this depraved state of the Church—in the ultimates of Galilee.

When the apostles, deprived of their master, were gazing up into Heaven, two men, in white raiment, (as much as to say, two angels of truth) address them thus: "Men of Galilee!" and why did they thus address them? what is the meaning of this again returning word?

The apostles, whose minds it appears were not at all divested of ideas of time and space, were looking up, to what was considered the abode of their master. They were not yet aware, that their knowledge and doctrine was to be drawn from the *natural* sense of the WORD: for as they were told they were merely "*Men of Galilee*," so far and no farther did *their* commission extend. Human nature required to go through a long probation before it could bear a view of Heavenly things, after which the apostles were earnestly directing their attention, when warned by the angels.

Hear the distinction drawn by Moses, between the Galilean Church, deriving its doctrine from the *natural* sense of the WORD, and the succeeding one, deriving its doctrine from the *spiritual* sense: "For the land whither thou goest in to possess it, is not

as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

"But the land, whither ye go to possess it, is a land of hills and vallies, and drinketh water of the rain of Heaven;

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."!! *Deut.* 9 *ch.* 10, 11, 12, *v.*

To those who have been graciously favored with a view of the infinite things of the *internal* sense of the sacred scriptures, it doth indeed appear nothing less than a miracle, that the comparatively small measure of *spiritual* food contained in the *literal* sense, the five barley loaves and two small fishes, should have sufficed the multitude, and how this divine blessing, upon means so inadequate, should nevertheless be found competent to so great a purpose. "Oh ye! of little faith, wherefore did ye doubt?"

The apostle Peter, who especially represents truth, had perception, by means of John, or good of truth, from the vast multitude of fishes that were taken in the net in the *sea of Galilee*, that the power of their Divine Master was present. "*Without me ye can do nothing.*" They had toiled all night, and without success; but lo! at his coming, on the morning, the net was filled full of great fishes. So at this dawning of day, those who are in the divine principles of goodness and truth, recognize the power of God in the immense spread of the gospel dispensation, which they ascribe to his power and presence only; being abundant confirmation so far, of the fulfilment of the promises, and thereby preparing a high-way for the Lord, at his *second coming*, in the holy, heavenly doctrines of the New Church—drawn from the *internal* sense of the WORD.

It was necessary to go into these views before a final close of this essay, which shall be concluded with a few observations on the practical results expected to arise from the *second advent*, exhibiting further, the advantages of Revelation. T.

Revelation on our earth is effected by writing and preaching from the WORD, and not by immediate commerce with spirits and angels; and what is written may be printed and published, and thus be read and comprehended by whole societies, whereby the life may be corrected and amended: on this earth, where corporeal and terrestrial things are so much loved, divine things from Heaven could not otherwise flow in, and be received: and it would be dangerous for persons in such circumstances, to discourse with angels. *E. U.* 155.

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH.

[*Continued from page* 396.]

It is well known, the wise heathens, in every age, acknowledge but *one* God, *one* Creator, supreme Governor of all things; but the present church glorieth in having found out that there are *three* gods. But as this is contrary to the language of nature, (which is a manifestation of the God of nature) so it is quite contrary and repugnant to the language of the holy scripture: (which is a declaration of the truth) for we do not find in Moses and the prophets any the least ground for such doctrine of darkness, but the very contrary; for we read, "I am the Lord thy God, thou shalt have no other gods but me. O Israel, the Lord thy God is *one* Lord. Am not I the Lord, and there is no God else beside me; a just God and a Saviour, there is none beside me. Thus saith the Lord, the King of Israel, and thy Redeemer the Lord of hosts; I am the first, and I am the last, and beside me there is no God. I am the Lord thy God, thou shalt know no God but me; for there is no Saviour beside me. In that day the Lord shall be King over the whole earth. In that day there shall be one Lord, and his name one:" (In that day, at that period when the Lord shall overturn this antichristian power of darkness): besides many other places of the like import in the ancient writings, and abundantly confirmed in many parts of the New Testament; for the one God, the eternal Source and Being of all Beings, is the Saviour and Redeemer of man, Christ Jesus the Lord, the First and the Last, the Beginning and the End; therefore there is no Trinity of gods; yet the mysterious triune existence of the one undivided Deity. For in Christ the Lord, our Redeemer, is all, and infinitely more than can be conceived. He is the Father, He is the Son, He is the Holy Ghost.

It doth not appear that a Trinity of gods was thought of, until some time after the establishment of the Christian church, when the love of many began to wax cold. The sun beginning to become dark, the moon and stars to withdraw their light, and the powers of heaven began to shake, darkness thus covering the church, being turned from the true light to its mere natural guide, it greatly erred in not understanding the *internal spiritual* meaning of the latter part of the sacred writings.

It seemeth that at about the time of the first Christian emperor, when the church became subject to human power and human

wisdom, these errors appeared and gained much. Antichrist was then exalted, and ascended his throne in the temple of God, increased his power, and extended his dominion.

Now, seeing this is the foundation of the present church, on which all its doctrines of divinity depend, nothing but confusion, contradiction, and falsity, can be raised thereon. We will proceed to mention a few of the erroneous doctrines springing out of, or flowing from this fountain; but shall first answer an objection, that will probably be made; that is, that there must be a Trinity; for St. John saith, "There are three that bear record in heaven; "the Father, the WORD, and the Holy Spirit."

Answer. It has been repeatedly acknowledged, that there is a Trinity, a mysterious triune existence of the one God; nor is it said here, that there is a Trinity of Gods, or that there are three persons, distinct and separate in the Godhead; neither is it implied, or to be understood; for the very expression of three persons, each being God and Lord, although said to be of one essence, does not destroy the idea of three gods, but confirms it; and no man can receive this doctrine without such an idea.

This passage is so far from setting forth three gods, that it only sheweth the manner of existence and manifestation of the one God.

The Father here signifieth, and is, the eternal, hidden, *unmanifested* deep of the Deity, or source of all essences, unknown, unsearchable, incomprehensible to all creatures.

The WORD signifieth, and is, the whole *manifested* Deity, or divine nature, that is, the light, life, majesty, glory, power, wisdom, and goodness. The Father made known, or the eternal hidden source or essence of the Deity breaking forth and manifesting itself, which is God alone, the beginning and fountain of all beings, by whom the worlds were created, and man redeemed.

The Holy Spirit signifieth the arising, flowing forth, and outgoings of the divine Majesty; for the manifestation is by operation; therefore the Divine Majesty and Being is, and can be, but one, although denoted by three expressions. For this flowing forth, and out-going of the Deity in operation, is the majesty, splendor, power, wisdom, love, and goodness, which as unceasingly floweth as the existence is immutable and eternal.

"There are three that bear record on earth, the Water, the Blood, and the Spirit, and these agree in one." Now this is a record, evidence, or manifestation, that the divine Being, or Deity, is one; and that the workings and operations to manifestation are

eternally, unchangeably one and the same, both in this outward temporary world, and in the interior, spiritual, eternal world. This *outward* world is a representation of the *inward*.

Water here in this world is that from which all things originate; and the essential substantiality of all bodies, whether inanimate, vegetative, or animate; and this must be evident to every one who has any skill and knowledge in nature; not barely from the certainty that the whole earth, at its creation, was brought forth out of the waters; but from the observation of the nature and manner of all vegetation and generation; all originating in, and raised from the water; that being their original essence and substantiality.

The blood is not different or separate from the water; it is not another and a different thing, but the very same, the water itself, only in it is generated and brought forth the heat from the dark hidden fire; thence the mysterious tincture in the formation of life: so the blood, which still is water, is the source and center of all life, and is the life itself; so our being saved by blood, is being saved by the life of our Redeemer.

The Spirit is one with all things, both in heaven and earth, and cannot be conceived of otherwise, as is clear from the apostle's expression; it is as inseparably one with all things, as being is with existence: for there can be no operation, action, or motion, without air, or spirit, which is the same; neither can there be air or spirit without motion: without motion all would be as nothing; no fire, no life; neither can fire and life exist without spirit or air; so all is one. All substantially stands in the water. All life stands in the fire, the heat, and tincture of the blood. All motion in the spirit.

The water, fire, and air, or spirit, are inseparably one, and are the sum and substance of this world, and an express image of the Creator; as this is an out-birth, or image of the inward *spiritual* world. The tincture in the blood is the fire in which all life standeth and existeth, and the meekness of the light is one with the water: so it may truly be said again, that fire, light, and air, is an image of the triune, indivisible, One God.

Hence it is truly said, the Saviour came by water and blood, not by water only; not only to create new beings, but to generate new life; which is our redemption. And again, "we must be baptized, not with water only; but with the Holy Ghost, and with fire;" for all heavenly beings and divine life are raised from, and stand in, the heavenly waters and divine fire, which is the one

God and source of all. Herein is the substance and mystery of baptism; the mere outward form can avail nothing of itself.

But it is still objected, saying, "Our Lord sent his apostles to baptize in the name of the Father, Son, and Holy Ghost." I answer, Here is nothing contained, nor can be understood in this, but what has been already explained; for this baptism is afterwards mentioned in the single name of Jesus only: for in him, or rather he was, and is the Father, Son, and Holy Ghost. The true baptism is partaking of, and being in union with, the divine nature; therefore he teacheth, by these words, that all men must partake of this baptism, that is to be baptized into the name, into, and partake of, the whole nature of the one God, regaining the divine image which was lost or defaced; for nothing short of this, is or can be our redemption; this it is to be baptized in the name of the Father, Son, and Holy Ghost, to regain a perfect and inseparable union with the whole divine nature, which union between the human and divine was fully accomplished in our Lord Jesus Christ.

[*To be Continued.*]

TRANSLATED FROM THE LATIN.

TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page* 351.]

41. The divine essences or celestial images, to whom the tutelage of this little infant was committed, as the treasure of the world, ministring to him as the little son of the supreme governor, providentially and attentively examined if any thing was omitted in the supplies which nature furnished; for nature did not intermit her spontaneous assistance till her nursling infant was able to provide for himself under the direction of his own proper mind: moreover, these celestial attendants, that his body might sooner arrive at this obsequiousness with their own, inspired virtue and power, and accelerated that stage of his existence; they were not only employed standing about him, but they also infused themselves into his body itself, and its recesses, as yet involved with unexpanded membranes. For the celestials, because they are spiritual essences, may freely penetrate even to the inmost recesses of the body, for nothing in nature can be an hindrance to them, as being in the supreme, so in the intimate centre of life; for they even can enter into a kind of society and conversation with the

soul herself. Having first then saluted the mental inhabitant, they began to investigate the contexture of the organs in a particular manner; more especially those which were disposed in such clusters about her sacred residence, the olympus, or little heaven, symbolized in the superior region of the head, which was to be the residence of intelligences and sciences,* with which they were delighted to find all things delineated to a lively resemblance of its great pattern, or heaven itself; into this little Heaven they invited each other, with most ravishing sensations of delight, and consecrated it with sacred symbols to the Deity: they rejoiced yet more to find, that to each of the intelligences there was assigned a peculiar seat, and these disposed in such an excellent order, representing the starry Heavens,† that it might be believed the great Antitype, concentering itself in this its image, had really transferred itself into this, when it was delineated. They beheld also the great egg of the world represented in this, as in an effigy,‡ in this respect, that according to the

* Where this olympus, that is, the museum or Heaven of the intelligences; or more plainly, where the residence of our intellectual mind is fixed, we have no other way of investigating, but to trace the nerves where they begin and end, for all our sensation is transmitted by means of those nerves, called sensory nerves, to the inward sensorium, and so to the understanding. Thus the sensations go by the optic nerves from the eye; and from the nostrils by the olfactory nerves, or processus mamillaris; from the ears by the auditory nerves, and so on. Therefore, that their beginnings and endings may be found, we must examine all the brain, and not desist till we find the ends and beginnings of the nerves. Having therefore dissected the brain, we meet with little spheres, round or fully wrapped inward and outward, commonly called the cortical glands, where the nerves begin and end; and where our mind resides, and acts from the beginnings of all the nerves; for to these spheres, as to their ultimate ends, all the nerves are centered. Hence the mind deduces and collects all the modes of appearance and operation transmitted by the senses, and thence distributes them round to the interior perception and understanding. All the nerves, whatever be their office, are formed and produced from these glands; wherefore this is our common sensorium; from hence also proceeds our intimate sense, or understanding, which perceives by its senses, thinks on what it perceives, and judging on what it thinks choosess what is judged best, from what it chooses desires, and lastly, from the will of its desire acts. This therefore is the supreme sphere of our body, as an *olympus* or *heaven*; for thence, as from a center or supreme station, the rest that are in the circumference, or beneath, are beheld. That these glands taken together constitute our Heaven, is manifest from experience; for these being affected, the whole appendix of the brain and body languish in proportion: the power of imagination is stupified: the cogitations languish: the memory fails: the determinations of the will hesitate: the desires fail, and the senses are dulled.

† In another place it will be demonstrated, that those little spheres, called the cortical glands, which are the beginnings of the nerves, and hence the brain at large, or these spheres with the cerebellum, medulla oblongata, and medulla spinalis, taken together, are thus disposed and wound about in spires; even also they are furnished with greater circles, poles, and axes, so as exactly to imitate the form of the celestial sphere.

‡ That is, the brain may not only be likened to an egg, but also all the nerves excluded from the aforesaid beginnings which it first contained itself,

position of her axes, the nerves were transmitted like rays from the domicils set apart for intelligences, and hence diffused extensively to the inferior parts of their body or little world. Lastly, that the soul herself, like a god, chose her seat in the intimate or supreme place, so that nothing which was without could escape her intuition and controling government; with many more particulars so delineated, that their ultimate texture from their first stamina was manifest in a series of causes and consequences, that they already foresaw their effects.

42. After they had so luxuriously indulged themselves in these delightful speculations, they determined, with one unanimous consent, to hold a feast in honor of this day, the last of creation, and first of man's birth; on which account they exhibited a new dance, called the paradisical dance, never before that time performed in the heavens: but not with such contra-dancing and tripping as the terrestrial nymphs practise in the women's assemblies; but such as *celestial intelligences* are delighted with in a state of innocency, as it were *infancy*, when they desire to recreate themselves. This dance was introduced by such gyrations, circumvolutions, and as it were by mutual insinuations of each into the other, from the circle to the centre, that of an innumerable company they assumed the appearance of one continued and perpetual unity: which form also they acquired by such spheriods of a circle, and spiral volutions, as would to our view exhibit the perplexing mazes of a labyrinth; yet the movements were in themselves most distinct, that not one beat in the measure fell out of *time or tune*; for they so insinuated themselves from rounds, by lessening circuits, and involutions towards the centre, in the form of a circus continually inflected inward, that particulars in succession concentered each other mutually; and so united were they, that not one of the company but seemed to herself the very centre of the rest; for they were able, by the sole benefit only of *harmony and form*, to coalesce from distinct parties into a certain continued one. Nor was this all, for in the continuation of their sport, being yet more stimulated with delight, from this centre as now consisting of all, because it was equally diffused among particulars, they began to form the celestial crown itself, by new circular orbs from the interior centres, and universal evolutions yet more perfect; which at the same time coincided with

and then transmitted them; and finally strengthening them by the pith of the neck and spine, and the nerves there collected, transmitted them into the whole body, and all the members thereof.

the centre, and once more continuous, from the prior unity to all and singular distinctly, they brought themselves into a more intimate concentration, consequently superior to the first; which was three times repeated by the dancers, till they so far insinuated themselves into each other, that they no longer represented something continuous, but a species of infinity, and beheld themselves according to the idea of supra-celestial harmony, so individually conjoined, inserted, and initiated into each other, that every particular scarce thought of *many*, but of all as *one*, and that *one* herself; sensibly perceiving themselves in the most intimate centre, for in like manner as their minds were elevated, their senses with delight rose in unison. They transferred also the mind of our infant from the outmost circle, where he was seated, together with them, by insinuations towards the intimate centre, and so united with them. Thus conjoined as one divine person, from the unanimity of spirit they made an holy offering of the child to the supreme God; who being delighted with the end of his work represented *primarily* and *ultimately* in him, propitiously, mercifully and favorably accepted him with his grace and favor. Being highly elevated with such divine honor, they again from this central intimacy extricated themselves by like evolutions, and eccentric circles in a backward series; so that of one, they again unfolded themselves into many, and placed the infant in the outmost circle proper to himself again. The delight itself of his mind in the course of this dance, so plainly shone out in his countenance and eyes, that the soul seemed to rush forth from her intimate recesses into the features of his face: and while he was with them in the central unanimity, they observed him to be so carried out of himself with ravishing delights, arising from the enjoyment of concentrated felicity, that his animal spirits in the nerves of the lungs, as overpowered with festive stupor, and delightful oblivion, intermitted their reciprocal attraction of the air; and while he was brought back again to the outmost circle, the little lobes of his lungs beat time to the measure of the dance; so quick and so frequent was their contraction and expansion. By this, and such like sports, they rendered the tender body obsequious to its mind, which by this means put in action the extreme ramifications of vessels in the body; which from its first existence in nature, she seemed to command at pleasure.

[*To be continued.*]

FROM POULSON'S ADVERTISER.

AN ESSAY ON THE NATURE OF LAWS.

BY A LAYMAN.

[*Continued from page* 404.]

CHAPTER IV.

Any thing is complete in its kind, when it performs all the purposes it was designed for.

The visible natural world is complete in its kind, because it serves all the purposes of a fit habitation for man, from conception to death, in old age. Did it not undergo the mutations of states which it now does, it would not be subservient and accommodating to the various changes in his mind. The inferior would not be suited to the operations of the superior.

Matter is passive, receiving and retaining the impressions made by man upon it—it is therefore dead and inactive.

On the other hand, the mind is active, and impressive of its powers upon matter, and is *alive*.

Matter cannot command man. Man can command matter.

Hence we see there is an exactitude of limits, a distinctness of definition, between the soul and the body.

Each has its own mode and state of existence; together with appropriate laws, and consequent actions or effects.

Moral laws relate to vice and virtue—physical laws relate to space and time, and their progressions.

Each, therefore, must need have its own world: and as the world, which we here inhabit, is not a moral, but a physical world, it follows, when the human body and its in-dwelling *mind, are prepared, at death, that the latter recedes into a moral world, where matter is not.*

It was before observed, that moral law may operate upon, but not convert into its own nature, physic or material entities. Hence, then, may be seen, that no elaboration can convert the human body into mind; the *effects* can never *assimilate* into the nature of the *cause*.

The seat of the human thoughts and affections is the soul.

That affections are *warm*, and thoughts clear, or in *light*, those who think and feel rightly, well know. Hence it follows, that the mental, immaterial, or spiritual world, possesses and *enjoys both heat and light.*

Now were such enjoyments come to the human soul, it is a proof in itself, that there must be a *centre* to communicate them; for man is not self-derived; and wherever there is a *derivative*, there must be a *primitive;* wherever there is a *circumference*, *there also must be a centre.*

As there are moral beings or spirits, to enjoy the heat and light, it follows that the centre of their life is moral also; for, in order to participate, there must be a certain degree of similarity.

Essential morality can be found in God only; who is wherever soundly moral men are; for he is their *Head* and acknowledged *Life.*

The more pure and upright a man's heart is, the more moral he is; and in proportion as he loves purity, he loves God, who is the AUTHOR thereof; consequently, in the same proportion he becomes happy and blessed.

Such an one advances more and more from the inertness of physic, and physical law, into the vivifications and activities of moral law, with the delights of its life. His delights and joys become more and more of the mind, and less of the body. In consequence whereof they have made less alloy in them.

There is no physical gratification of the senses but what brings fatigue, and often pain. Whereas it never was known *that a pure moral action was followed by any thing but pleasure and delight.*

(To be continued.)

AN INQUIRY INTO THE NATURE OF ASTROLOGY.

(Continued from page 418.*)*

It is well known, that some persons pretend to possess the art of foretelling future events, by the shuffling and relative position of a pack of cards; and it is really surprising how well such people will, at times, *guess* at the truth. Yet who would venture to assert, or for a moment give countenance to the idea, that any event whatever was brought to pass in consequence of the particular position or aspect of the cards, or of any influence proceeding from them? So again, some pretend to *tell fortunes*, which is the same thing as *foretelling future events*, by the disposition of the grounds in a tea-cup, and by a variety of other means equally

idle and fantastical; and those who are good *guessers* will sometimes hit the mark very wonderfully. Yet who in his senses would be ridiculous enough gravely to declare his belief, that any event happened so and so, merely because the tea-leaves were in such and such a position? Similar also is the case with the predictions of astrologers, who, although they may sometimes give a good guess, are yet oftener deceived by their false oracle: and it is a query with us, to whom the greatest credit be due, to the astrologer with his planets, the juggler with his cards, or the gossip with her tea-leaves?

But what appears to us a sufficient proof that there is no real truth in the science, is, that no astrologer, let him be ever so well skilled in his art, and let him make what pretensions he pleases to tell the fortune of *others*, can tell *his own:* being as ignorant of what will befal him to-morrow, as any of his neighbors. Such men, if they in reality foreknew future events, would surely take every advantage of their foreknowledge to enrich themselves, either by state-lotteries, or by some other contingencies in human affairs, which they alone pretend to be acquainted with; and yet for all that, we more frequently find the astrologer among the poor and needy, than among those who partake largely of the bounties of fortune, notwithstanding he is to the full as fond of the good things of this life, as those who make no pretensions to the art.

Astrology, as well as magic, without doubt, had its foundation originally in truth; although at the present day both these sciences are perversions of divine order. In ancient times men were well acquainted with the existence of the *spiritual* world; and they who gave themselves to the study of *spiritual* things, knew that there were *stars* and *planets* in that world, equally as well as in this, and that the one mutually *corresponded* with the other. Fixed stars in the *spiritual* world signify the genuine knowledges of good and truth, and are representations of angelic societies. Planets, or wandering stars, denote falsities, and represent those who pervert the genuine knowledges of good and truth. Now as it is an established law of existence, that men in the *natural* world should be influenced and governed, consistently with the freedom of their will, by spirits in the *spiritual* world, with whom they are associated; and as this great truth was in former ages well known to many of the ancients, who were in the habit of expressing themselves according to *correspondences;* it was not unusual for them to say, that such and such men were governed by an

influence from such and such stars; meaning the stars in the *spiritual* world, or what in their idea amounted to the same thing, spirits *represented* by stars. Such an astrologer was Daniel, as may be seen, Dan. i. 19, 20. Chap. v. 11 But in process of time, when, with the science of *correspondences*, the knowledge of the *spiritual* world, and of the things therein, began to be lost, as was the case with the posterity of those ancients; then, recollecting what their ancestors used to say, of a certain influence proceeding from stars and planets, according to which the actions of men were determined, they transferred their ideas from *spiritual stars* and *planets*, and fixed them on those *material bodies* with which they *corresponded*. Hence came the idea of natural astrology, such as is professed by some in the present day, and with it the fallacious doctrine of materialism, which pretends to account for every thing by an appeal to *nature*, as to an infallible oracle. But as soon can a camel, or jack-ass, pass through the eye of a needle, as *natural*, *material influx* be the *cause* of *moral* or *spiritual events*, such as the transactions of human life.

Dismissing for the present this first part of the subject, let us now consider what we proposed in the second place, viz. *Whether the study of astrology ought to be pursued, and what are the probable consequences thereof.* And here indeed the subject becomes serious, and demands our most sober attention, as it is a question in which is involved our well-being both in this life and in that which is to come. We shall, therefore, proceed in our inquiry, by referring to some passages in the HOLY SCRIPTURES which particularly allude to this fallacious science.

In ths second chapter of Daniel the magicians and astrologers were commanded by Nebuchadnezzar to declare his dream, and the interpretation of it. But neither they, nor the *sorcerers* and Chaldeans, could give the least item about the matter; and Nebuchadnezzar himself charged them with having *prepared lying and corrupt words to speak before him*, verse 9. To this they made no reply, but acknowledged that "they could not shew the king's matter, and that none could, except the Gods, whose dwelling is not with flesh;" as much as to say, that all revelation must come from him who is omniscient, consequently from the *spiritual* world, and *not from the natural or planetary world.* This is confirmed by Daniel, who declares in the presence of the king, "that the astrologers cannot reveal his secret, but that there is a God in heaven that revealeth secrets," verse 19 to 28. See also Chap. iv. 7, 8. Chap. v. 11 to 15.

In Isaiah xlvii. Babylon (the fallen church) is represented as trusting in inchantments, sorceries, and in the multitude of counsels. But the prophet says to her, verse 13, 14, "Let now the "*astrologers*, the *star-gazers*, the *monthly prognosticators*, stand "up, and save thee from the things that shall come upon thee. "Behold, they shall be as stubble; the fire *shall burn them*: "they shall not *deliver themselves* from the power of the flame." And in many other places of the WORD, astrologers, magicians, soothsayers, &c. are spoken of as perverters and destroyers of divine truth, and as men who set up *natural* influx in opposition to that which is *spiritual*.

To conclude: in order that our readers may have a full and distinct view of what has been advanced on the present subject, we shall sum up the whole in the following inferences, which appear to us as undeniable.

1. That *spiritual* and *natural* things are inseparable, although at first sight it may appear otherwise; being united together like cause and effect, or like what is prior with what is posterior.

2. That whatsoever a man delights in in this world, after death he enters into the *correspondence* of that delight, and is to all intents and purposes the *same man*, both as to his affections and pursuits; with this difference alone, that his pursuits after death are *spiritual* and unchangeable, whereas before death they are *natural* and may be changed.

3. That whoever consults the planets for a knowledge of future events, acknowledges Nature as God, and in his heart denies the Divine Providence of the Lord, and that HE alone is the Governor of the universe.

4. That whoever is desirous of foreknowing his lot in this life, and consults the planets with that view, will after death be equally desirous of foreknowing his future lot in the *spiritual* world, and will also take similar measures to obtain that foreknowledge by an abuse of *correspondences*.

5. That nature is in itself *dead*, and consequently cannot be the *real cause* of any event whatever.

6. That all life in its procession is from the *internal* to the *external*, or from the center to the circumference, and no *vice versa*.

7. That all events whatever are the effects of *some life*, and consequently derive their origin *from within*, and not *from without*.

8. That every cause is of a superior nature to its effect; and that all the events of human life are brought about by the Divine Providence, which operates by means of human liberty and rationality.

9. That all the planetary bodies are mere matter, possessing of themselves no principle of life; and as such, incapable of acting upon human liberty and rationality.

10. That whoever believes the events of human life are determined by any influence proceeding from the planets, believes also that matter is superior to, and operates upon spirit; that the effect is greater than the cause; that life in its progression is from without to what is within, or from the circumference to the center; that human liberty and rationality are only the result of certain combinations of matter, or, what is more ridiculous still, of the mere *aspects* of material substances towards each other; in short, that all things are predestined by a certain fatality, and that Nature itself is God.

11. That the foreknowledge of future events would destroy man's liberty and rationality, and either render him so inactive as to do nothing of himself, or so presumptuous as to interfere with the Divine Providence.

12. That the desire of foreknowing future events has its origin in the love of evil; but that it is taken away from those who believe in the Divine Providence, and who put their trust in the Lord.

JONES' SERMONS.

We have been lately much pleased with the perusal of an old volume of sermons, which, like the diamond, have lost nothing by age and neglect. They were published in England, some time in the year 1790, by W. JONES, M. A. F. R. S. in two octavo volumes, one of which only has been the accidental subject of our inspection. We do not approve of every particular sentiment which is there advanced; but the intelligent author seems well versed in the language of *analogy*, which borders a little on the *science of correspondences*. Let him speak for himself in the "*Gadarene Delivered.*"

"Sin is in every man what the devil is in a dæmoniac; thus it is evident the same man may be under the dominion of a legion of vices and evil passions at once; pride, covetousness, deceit, lying, lust, drunkenness, and blasphemy, are often found in one single person."

"Suffer us, said the devils, to enter, not into *the oxen* or *sheep*; not into soberly and orderly cattle, but into the greedy, filthy rebellious *swine*. There the devils had permission to work, as they still have to do in the children of disobedience. Who are the peo-

ple that are delivered up by the just judgments of God to the will of the devil? who but the unclean and abominable, which resemble *swine* in their lives and manners? The glutton, the drunkard, the adulterer, the fornicator, the idle and the disobedient, open a way for the devil to enter in and possess them with other evil passions of wrath, malice, revenge, and covetousness, which bring them under the severity of the laws, and so they go headlong to destruction." p. 97.

"How careful ought we to be in guarding against the beginnings of sin! Who knows how far he shall go when he begins with the indulgence of any *one* sinful lust? *You* intend no more than the beginning; but the *devil* intends the *utmost* mischief that sin can do you. He works with a view to that *end*, which you do not see; and he will take care that you shall see it, till it cannot be avoided; as when the swine had started from the top of the precipice, they could not stop till they ran into the sea at the bottom." p. 98.

"The world is full of such Gadarenes; you find them every where; men who pray Jesus Christ to depart out of their coasts, for fear he should send away their vile lusts and passions to the devil. What! is our property in a filthy beast more desirable than the presence of the Son of God, who can deliver us from our passions, and restore us to our senses?" p. 101.

"When Jesus had heard the request of the Gadarenes, he made no remarks upon it, but took them at their word, and left them. What became of them afterwards, we do not read; but surely no good could possibly happen to those, who through favour to a *herd of swine*, judged themselves *unworthy of everlasting life*." p. 105.

"And now, my brethren, you see your own duty, and the design of this whole narrative. It is related in the Gospel, for the same reason that it was published at Decapolis, that all sinners may know *where to go* for that saving health which is to restore their minds to quietness and comfort. For all the diseases of the spirit, which are a thousand times worse than the troubles of the world, and the distempers of the body, there is no cure, but from him who was manifested to destroy the works of the devil, whose worst work is the depravation of the human mind by the power of indwelling sin, which drives men to all those extravagancies which render this world such a miserable place as we find it. The passions of men are like storms and tempests, which disturb the elements, destroy the fruits of the earth, and send the poor distressed mariner to the bottom of the sea. Such are the effects of those vices, which the evil spirit infuses into the hearts of men; their lives are rendered vain and miserable, and their souls are shipwrecked." p. 110.

FOR THE HALCYON LUMINARY.

AGRICULTURE.....No. V.

[IN CONTINUATION FROM PAGE 409.]

Clover and the management of it. In April the twelve acres of barley are to be lightly harrowed and sown with red clover; they are afterwards to be rolled, in order to close in and cover the clover seed, and to prepare the clover land for mowing. The barley being cut in due harvest time, whatever growth the clover yields by October, is then to be mowed, together with the barley-stubbles; the produce to be applied as additional food for the stock. The cattle will carefully pick out the clover, and the refuge stubble will form useful litter for the farm-yard. The main crop of clover is to be applied as green food for the stock, from the first of May to the end of September, in the following year. During this period, about 50 perches, or the 38th part of the whole crop, is to be daily cut (in which time four crops in succession will be taken) and given fresh in racks, as soil, in small quantities at a time. There should not be more than each day's supply of clover mown in a day, for a greater quantity of it being cut and collected in a heap, will in a few hours heat, and become noxious. Clover, in the beginning of May, will be very young, and rather short for mowing; it is, however, absolutely necessary to commence cutting thus early, that it may be brought into a proper succession for cutting. With the assistance of rye and winter vetches, it will supply the *home food* for a numerous stock, even in that month. From *June* to the end of *September* inclusive, this quantity of clover alone will be sufficient as home food for the stock.

Clover, or any other luxuriant green food, cut in a state *wet* by dew or rain, is less liable to hove or swell cattle, when they first begin to feed on it, than when they eat it just cut in a *dry* state; however, it is prudent to limit the quantity, so that they cannot at first feed too freely upon it. This well manured and prepared land may be expected to yield 360 tons* of green food.

Wheat. This is to be sown on the clover† land; the ploughing should commence about the 23d of August,‡ in the year next after the clover sowing, on the part that the same day has been cleared of the clover (now the fourth crop) and to continue each day's ploughing on such land as is thus

* Mr. Young, in the Eastern Tour, vol. IV. 161, mentions that an English acre of clover, on good land, will yield at two mowings 4 1-2 loads (tons) of hay. The hay when in a green state will be four times the weight, i. e. 18 tons. Four cuttings, each in a much younger state, will be more succulent and nutritious for the stock, and may altogether be expected to produce a greater crop, and will be less exhausting, than when cut in a maturer state by two mowings.

† Mr. Young says, "The wheat about Whitham (in Essex) was so fine, that I enquired the preparation, and was informed, that all the crops succeeded clover: they find that fallow is a very bad preparation for wheat; the crops are weedy, and much more attacked by mildew."

‡ Mr. Young also states, "In the time of sowing wheat, they (the farmers) remark that the earliest sown crops are almost unexceptionably the best. The finest field in the whole parish of Burnham (in Essex) which is extensive, was sown in September, but the rest generally in October.

cleared of the clover the same day. The clover land should be ploughed with a narrow furrow of about five inches in breadth, the furrows to be rolled to close the seams, then harrowed to raise mould, and the seed wheat afterwards to be harrowed in, and the furrows between the ridges to be carefully cleared, so that there may be a ready passage for carrying off the winter's rain. This crop may be estimated at fifteen tons; i. e. 120 barrels of twenty stones each.

The aftercrops, viz. { Six acres of rape, Three acres of rye, Three acres of winter vetches.

As soon as the wheat is cut, the manure then collected is to be appropriated for the stubble. If six months dung is now applied, the dung formed in the remainder of the year may be disposed for the succeeding green crops in the ensuing spring; the removal of it being thus divided for different seasons, will render this work the easier. The manure for these crops is to be gradually laid on the land, and spread according as the plough turns it in, lest it be injured by drying or evaporation through the influence of the weather. The manure and plough may be introduced the day on which the wheat cutting begins, by moving the sheaves in rows thirty or forty yards asunder. Six acres of these stubbles are to be planted with rape; the plants should be raised from seed sown the beginning of June, and to be placed in every second furrow about eight or nine inches apart, and carefully weeded and earthed. Three acres are also to be sown with rye, and the remaining three acres with winter vetches. By applying the stubbles in this manner, there will be a provision of green food on these twelve acres, that will be productive in proportion to the quantity of manure laid on. This stock of green food will be highly useful, at the same time that it will be produced without postponing the succeeding crops of potatoes, cabbages, &c. Those six acres of rape may be expected to produce 216 tons; the three acres of rye thirty tons; and the three acres of winter vetches thirty-six tons.

The several crops, particularly those that stand the winter, must be carefully kept clear of any lodgments of water, which would prove fatal to them.

Thus there will be every four years on each division of tillage; or every year on the four divisions, i. e. forty-eight acres of tillage land; five crops of twelve acres, and one crop of six acres, viz twelve acres of barley, twelve of wheat, and 42 acres of green crops arising from the first and after crops: the land being always occupied with profitable crops, and always adapted to the season of vegetation.

Note. The greater parts of the head lands of the tillage may be at particular seasons cultivated for raising cabbage, borecole, and rape plants, but in such manner that the head lands of the drilled crops may be always clear while it is necessary to introduce the plough for keeping the intervals of the

* The usual mode of broadcast sowing is here mentioned; but from the experience of several years practice, the Norfolk farmers are getting much into the method of dibbling; and from the success attending this manner of cultivating wheat, it is strongly recommended, as more productive, saving seed, and advantageously affording an opportunity of employing the younger classes of the laboring poor.

drilled crops clean and earthing them. A part also may be stocked with rape plants, to answer for food for the spring, only taking care to reserve a passage in the proper seasons for carrying off the corn and green crops; so that the head lands may be made as productive as their purposes will admit.

Thirdly, of the Pasture Land.

The Lawn falls under this head. This is to be reserved solely for pasture. Its fertility is to be promoted by irrigation in the winter from the rivulet that divides it from the tillage land. In the course of the year it may be expected to yield green food, in grass, 380 tons.

The second Pasture. This is to be solely applied to grazing, and is to be irrigated by the rivulet that runs along it, occasionally throughout the year, which will increase and promote continual vegetation through all the seasons, insomuch, that the produce of green food may be estimated at four hundred and ninety tons.

Meadow. This land is to be irrigated by turning the water over the ground for the first two or three days in May. The water is then to be turned off that the land may become dry. This is to be repeated the following week; and you are to irrigate again one or two days the third week. In the beginning of June irrigate again for one day. This operation in the warm weather will promote vegetation in an extraordinary manner. When the grass is advanced in growth, watering for the continuance of a day at a time may be sufficient, as the moisture will remain longer on the land by the shelter of the grass. This meadow will be ready to cut the twentieth of June. The hay being reared and removed, the land is to be irrigated in July, and the succeeding months, till May, in the same manner as the *second pasture* land. The produce of the meadow may be reckoned at fifty-six tons of hay, and the produce of its pasturage in green food, for the remainder of the year, at 220 tons.

Fourthly, of the feeding of the Stock.

The Food is of two kinds, pasture and home feeding.

The Pasture is to be fed off by sheep only, for though cattle of all kinds, particularly milch cows, thrive remarkably well on grass lands irrigated both in summer and winter, yet the treading of heavy cattle* on lands nicely laid down, should be avoided where the pasturage can be more advantageously and conveniently applied to sheep, that will feed it off *closely*. They should be kept in the yard for about eighteen hours, i. e. from three in the afternoon to nine o'clock in the morning through the year. The remainder of the day they are to be pastured on the grass lands, unless the weather be wet, hot, or tempestuous, at which season the sheep of themselves will seek shelter. Where there is the usual demand for early lambs in the neighborhood of large towns, *breeding ewes* will be found a very profitable stock.

* The produce of irrigated lands is sometimes usefully applied by repeated cuttings, as fresh soil, for large cattle housed.

[*To be continued.*]

DESCRIPTION OF THE HUMAN TONGUE;

WITH SOME

EXTRAORDINARY ANECDOTES RELATIVE TO SPEECH.

The tongue has for its basis that forked bone, called the *os gutturis*. It consists of various muscles interwoven together, that it may be fit for various kinds of motion. To these are added very many small branches of nerves, which pass through the middle of it to the outside, and being gathered into little bundles, constitute those papillæ, which make its surface rough and uneven. Besides these, there appear also on the surface of the tongue, certain pointed fibres, not unlike the ends of birds' claws, inclining toward the basis of it, with which are interspersed innumerable salival glands. And all these are, in their several ways, subservient to the sense of *tasting*.

It has been generally supposed, that the tongue is essentially necessary to the formation of speech. But as sure as we have been of this, it is an entire mistake. A child in Essex, some years ago, had her tongue entirely cut out by reason of an incurable canker. She was then three years old. Twenty years after, it was reported, that she was able to speak. To be satisfied hereof, Mr. Benjamin Boddington, Turkey-merchant, of Ipswich, with two other gentlemen, went to Wickham-Market, where the young woman then lived, whose case they thus describe:

"We have this day been at Wickham-Market, to satisfy ourselves concerning Margaret Cutting. We examined her mouth with the greatest exactness, but found no part of the tongue remaining; nor was there any uvula. The passage down the throat is a circular open hole, large enough to admit a small nutmeg.

"Notwithstanding this, she swallowed both solids and fluids as well as we could do, and in the same manner. Yea, and she talked as fluently as other persons do. She pronounced letters and syllables very articulately, even those which seem necessarily to require the help of the tongue, as d, l, t, w. She read to us in a book distinctly; she sings very prettily; nay, and she distinguishes tastes, and can tell the least difference either in taste or smell."

But is it possible to teach any one to speak, who has been deaf and dumb from his birth? It is. Dr. Wallis taught such an one to speak, Mr. Daniel Whaley, of Northampton. He was present

before the Royal Society, May 21, 1662, and did there pronounce, distinctly enough, such words as the company proposed to him; indeed not altogether with the usual tone, yet so as easily to be understood. In a year, which was the time he stayed with Dr. Wallis, he read over great part of the English bible, and learned to express himself intelligibly in common affairs, to understand letters written to him, and to answer them. And in the presence of many foreigners, he has not only read English and Latin to them, but has pronounced the most difficult words in their languages, which they could propose to him.

The doctor has since done the same for Mr. Alexander Popham, a gentleman of a fair estate.

But we have an instance of dumbness cured in a shorter time. Henry Axford, son of Henry Axford, in the Devizes, at twenty-eight years of age, perceived an hoarseness, and in about six days became quite speechless; not only unable to speak articulately, but to utter the least sound with his tongue. His cold went off, but he remained absolutely speechless; and the advice of all the neighboring physicians did not help him.

He continued totally dumb for four years, till in July, 1741, being at Stoke, in returning homeward at night, he fell from his horse, and was taken up and put to bed in an house upon the road. He soon fell asleep, and dreamed he was fallen into a vessel of boiling wort. Struggling with all his might to call for help, he actually did call aloud, and recovered the use of his tongue from that moment, as perfectly as he ever had it in his life.

Perhaps, therefore, there is truth in that ancient story, concerning the son of king Crœsus; namely, having been dumb from his birth, he had never spoke at all, till in the battle, seing a man ready to kill his father, his tongue was loosed, and he cried out aloud, "Soldier, spare the king!" *Lond. Mag.*

THE PHILOSOPHER AND THE GARDEN.

From the Persian of Nisami.

An Indian philosopher, who travelled like a sage, (that is, on foot) to study nature, chanced one day to enter a garden. He reposed with delight in this place, which belonged to a magnificent palace, and trode with transport the precious tapestry with which the ground was adorned. There the tender button of the opening rose began to expand itself, imitating in its numerous folds the brilliant knot of a rich purple cestus. There the tulip un-

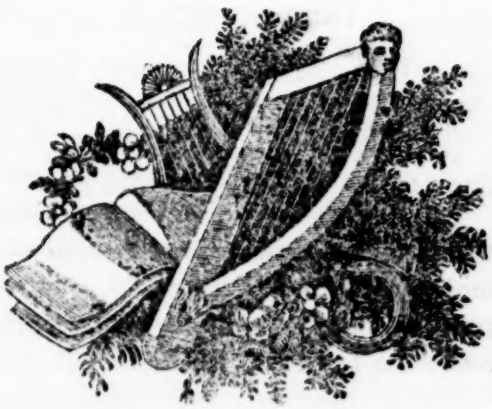
folded, with pride, all the pomp of its colors, ignorant of the short duration of its frail existence. Every where the ground was enamelled with flowers, the concaves of which glistening with dew presented so many cups full of precious liquid. The sweet-briar seemed to have turned its thorns against itself; and from the trembling of its foliage, one might think the willow feared for its life. The Narcissus, reclining its head, dropped crystal tears; and the tulip, placed beneath the rose, received in its beauteous chalice the precious rubies which distilled from the perfumed bosom of the superincumbent tree But, alas! the duration of the one is but an instant, and the other is old before the end of the day.

Happy flowers! The period of their existence is determined by the setting sun, and they bloom, without anxiety for the moment that is to succeed. The philosopher, having retired with regret from this delicious place, had occasion to return a few months after. Alas! how changed! Instead of the rose—instead of the nightingale, which lately joined to embellish this happy spot, the ear was struck with the piercing cries of the kite and the mournful croaking of the frog. The smiling verdure of the shrubbery, was changed into greyish gloom, and the once charming clusters of roses presented nothing but masses of pointed thorns. He cast a look of regret on the place which had so lately enchanted him, and was unable to refrain from tears as he meditated upon the short duration of existence.

"We have only a few instants to live!" exclaimed he—"let us, then, endeavor to take advantage of them all to insure happiness; to effect which, there is only one mode—by consecrating them to virtue!"

ON NOVELS.

A French writer speaking of female education, says, that in the ancient system of female education, the chapter of things, not to be known, was of very great extent: at present, thanks to the novels, this chapter is a blank. A young girl enters into the world with her novel in her head; she has made choice of her faults before she has any; her excuses are prepared, and only await her errors; she sees in every thing that can happen to her, only one or two pages of an adventure which she has read; and she considers the reproaches which she may sustain, as similar to those reflections which she passed over in the novels, and which she may in like manner pass over in life.



FOR THE HALCYON LUMINARY.

ON PUBLIC WORSHIP.

LORD, at thy sacred feet
Joyful would we appear;
Within thy earthly temple meet,
To see thy glory here.

We come to worship thee,
For thou art God alone;
In humble prayer to bend the knee,
Before thy holy throne.

Thy WORD is our delight,
Thy truth will make us free;
'Tis from thyself, a heavenly light,
It leads our souls to thee.

Thy goodness we behold,
While in thy presence, Lord;
Thy wondrous truth and love unfold,
The treasures of thy WORD.

In all our meetings here,
Our souls are bless'd with good;
Thou wilt to waiting minds be near,
And give thy children food.

So will we render praise
To thee, the God of love;
With pleasure walk in all thy ways,
Till we shall meet above.

THE ROSE-BUD.

How sweet was the rose-bud that blush'd on the tree,
In ELEANOR'S beautiful bower!
Allured by its presence, came bee after bee,
And sipp'd without wounding the flower.

A keen little worm chanced its beauty to view,
And creeping with wonderful art,
It nibbled, and nibbled, and eat its way through,
Nor ceased till it lodged in the heart.

The fair, little dreaming how short was its date,
Too late the rude spoiler descried;
Beheld the sweet blossom submit to its fate,
It faded—it droop'd—and it died.

Yourself but a flower, pretty maiden beware,
Distinguish the spoiler and fly;
For MAN is a worm, that oft preys on the fair,
And you, like a rose-bud, may die.

THE JOURNEY OF LOVE.

Now ANTEROS* lend me thy gossamer pinion,
And teach me the speed of ARMATA'S† sweet dove,
I fly to the seat of thy blissful dominion,
For CATHARINE'S breast is the mansion of love.

No longer shall FORTUNE be whelm'd with invective,
If my journey the goddess but bless with her smile,
I heed not its length, while I view in perspective
The sharer, rewarder, and end of my toil.

If love has its sorrows, yet who would refuse 'em,
So sweetened with rapture, so mingled with joy?
What mortal the rose would discard from his bosom,
Lest the thorn which attends it should chance to annoy?

Separation was such—but the wound it inflicted
Will soon be forgot in the glow of a kiss;
Though grief on the visage has oft been depicted,
The tear shall soon glisten a tribute of bliss.

* *Cupid.* † *Venus.*

Ah! still on my vision the object increases!
The cottage of peace and affection I spy!
Hope smiles, as my bosom unconscious releases
The murmur of wishes respired in a sigh.

Now, now am I blest. But, ah! language it fails me,
No pencil can paint love's extatic alarms:
'Tis *she* that approaches—'tis Catharine hails me,
She gazes! she smiles! I am prest in her arms!

Revilers of Hymen may talk of privations,
They are but to sweeten the chaplet of love,
If the wreath hide a thorn, yet the pang it occasions,
The balm of its roses will ever remove.

SELIM.

THE TEAR OF BEAUTY.

Deep pierced by rude misfortune's dart,
My bleeding bosom throbs with woe,
And long has grief forbid my heart
The calm of peace and joy to know:
But yet, tho' doomed on sorrow's wave,
To suffer tortures more severe,
With joy each danger I would brave,
Would Beauty bless me with a TEAR.

When Pity, dew-eyed maid divine,
Had left the radiant climes above,
To seek on earth a mortal shrine,
And shed her balm of heavenly love;
To chase from misery's breast the sigh,
And sorrow's woe-worn heart to cheer,
The shrine she chose was *Beauty's* eye;
The balm she shed was *Beauty's* TEAR.

And this shall heal misfortune's wound,
And raise a smile in sorrow's eye;
Bid the torn heart with rapture bound,
And hush chill penury's suffering cry:
The heart shall know the calm of peace,
Nor feel anticipation's fear;
E'en torturing memory's pain shall cease,
While Beauty sheds the pitying TEAR.

Tho' unrelenting fate's command
Should force me from my native home,
Thro' every barbarous foreign land,
A hapless exile, doom'd to roam;
Yet scarcely would my bosom grieve,
For foreign climes, remote and drear,
My friends and native home to leave,
Would Beauty shed one parting TEAR.

Or should the fatal, stern decree
Give license to the darts of DEATH,
His darts would have no sting for me,
For joyful I'd resign my breath;
And meet, without one sigh, my doom,
If sorrowing Beauty, round my bier,
Or bending o'er my humble tomb,
Would grace my relics with a TEAR.

THE ROSES.

Addressed to a Friend, on the Birth of his First Child.

Two Roses, on one slender spray,
In sweet communion grew,
Together hailed the morning ray,
And drank the evening dew;
While sweetly wreathed in mossy green,
There sprang a little bud between.

Through clouds and sunshine, storms and showers,
They open'd into bloom,
Mingling their foliage and their flowers,
Their beauty and perfume;
While foster'd on its rising stem,
The bud became a purple gem.

But soon their summer splendor pass'd,
They faded in the wind,
Yet were these Roses to the last,
The loevliest of their kind,
Whose crimson leaves, in falling round,
Adorn'd and sanctifi'd the ground.

When thus were all their honors shorn,
The bud unfolding rose,
And blush'd and brighten'd, as the morn,
From dawn to sunrise glows;
Till o'er each parent's drooping head
The daughter's crowning glory spread.

My friends! in youth's romantic prime,
The golden age of man,
Like these twin roses spend your time,
Life's little less'ning span;
Then be your breasts as free from cares,
Your hours as innocent as theirs.

And in the infant bud that blows
In your encircling arms,
Mark the dear promise of a rose,
The pledge of future charms,
That o'er your withering hours shall shine,
Fair, and more fair, as you decline:—

Till, planted in the realms of rest,
Where Roses never die,
Amidst the gardens of the blest,
Beneath a stormless sky,
You bloom afresh, like Aaron's rod,
That blossom'd at the sight of God.

A PAROXYSM OF DESPAIR.

Say, pensive Stranger, wherefore discontent
Spreads her black pinions o'er thy clouded soul?
Why on the ground are all thy glances bent?
Why does stern grief thy mournful breast control?

Say, dost thou groan beneath oppression's hand?
Hast thou of poverty's sad potion drank?
Or hast thou fled, for crimes, thy native land?
"No, Sir! Confound it! I have——*drawn a blank!*"

THE RIVAL BROOM-MAKERS.

Says JAMES "You undersell me, TIM! How is't you thus can trade?"
"I steal my *stuff*." "Well! (answers JIM) I steal—*brooms ready made!*"

VARIETY.

"But, alas! what is taste! A disease of the mind,
Though seductive, infirm—and though prais'd, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

DEFINITION OF A CHURCH-OF-ENGLAND-MAN.

BY THE LATE DR. JOHN JEBB.

The Church-of-England-man is a sectarist, partly *papist*, partly *protestant*. He is a *protestant*, because he asserts the sufficiency of the scriptures. He is a *papist*, because he, in the same breath, requires assent to certain additions of those scriptures. He is a *protestant*, because he is separated from the Church of Rome upon the plea of the right of private judgment. He is a *papist*, because he refuses the same liberty of separation to his brethren. He is a *protestant*, because he maintains the unrighteousness of persecution, when he is himself the sufferer. He is a *papist*, because, when opportunity offers, he always shews himself a persecutor in his turn. The Church-of-England-man is also a *papist*, because in the liturgy is found the Athanasian Creed. He is a *protestant*, because, though enjoined by temporal and spiritual authority to recite it monthly, he hardly ever reads it. He is a *papist*, because he *subscribes* the 39 articles; and he is a *protestant* because he does not *believe* them.

FEMALE HEROISM.

The widow of Camille Desmoulins, young, amiable, and well informed, during the mock process which condemned her to death as an accomplice of her husband and his friend, loathing life and anxious to follow her husband, displayed a firmness of mind that was seen with admiration even by her judges. She frequently heard the questions put to her with a smile expressive of her conscious dignity. When she heard the sentence pronounced, she exclaimed, "I shall then in a few hours again meet my husband!" And then turning to her judges, she said, "In departing from this world, in which nothing now remains to engage my affections, I am less the object of pity than you are; for you must feel all the unhappiness inflicted by conscious crimes, till the moment when an ignominious death shall overtake you."

Previous to her going to the scaffold, she dressed herself with uncommon attention and taste. Her head-dress was peculiarly elegant; a white gauze handkerchief, partly covering her beautiful black hair, added to the clearness and brilliancy of her complexion. On seeing her ascend the cart that conveyed her to the place of execution, one might almost have supposed, from her happy countenance, that she was going to a festival. On the road she conversed in a cheerful manner with a young man who sat beside her, and who was also condemned to die. Being come to the foot of the scaffold, she ascended the steps with resignation, and even unaffected pleasure. She received the fatal blow without appearing to regard what the executioner was doing.

OF THE MAMMON OF UNRIGHTEOUSNESS.

To make friends of the *mammon of unrighteousness*, is to profit by the *knowledges of goodness and truth*, which are possessed even by the unrighteous. It may likewise extend to the charitable use of gold and silver; for in every benevolent action to our neighbor, we insure our future happiness.

The children of Israel borrowed of the Egyptians, when they departed from them, jewels of gold, and jewels of silver, and garments, which was representative of *making friends of the mammon of unrighteousness*. Gold signifies spiritual good, silver signifies spiritual truth, and garments signify natural truths; and the jewels signify the knowledges of that good and truth.

LOVE AND CONSTANCY.

A Neapolitan being at work in a field bordering on the seashore, his wife, who was at some distance from him, was seized by the corsairs of Tunis, and carried on board their vessel.

The Neapolitan threw himself into the sea, swam to the ship, and intreated the captain to take him in.

The good man well knew he would be sold as a slave, and the consequent misery and hardship he should undergo; but love for the object who had hitherto shared in his labors, and enjoyed with him the fruits of his industry, predominated over all other sensations. While the Turks were astonished at his temerity, he continued supplicating to be taken on board: he told them, that the woman they had taken from the field was his wife: "we have," continued he, "long shared happiness, and we can bear

misery together; grant us only the consolation of being sold to the same master, it is all I ask; deny me that, and one grave will, I trust, soon contain us."

The Turks, admiring the man's affection, on their return, told it to the king of Tunis, who, being pleased with this singular instance of conjugal fidelity, not only gave them their liberty, but each a place in the palace.

ON ETERNAL DAMNATION.

It is generally believed, by the Christian world, that the damnation of man is a *positive act* of an *offended God*, whom they conceive to be full of *vengeance* and *wrath*, on account of man's sins; than which supposition there cannot possibly be any thing more untrue; for the Lord is a God of *mercy* and *love*, and never can, consistently with his divine properties, punish any creature, no, not for a moment. Punishment is the *natural* and *unavoidable result* of *evil itself*, and comes *from itself*, and *not from the Lord*. Thus we see, that not even a *temporary* damnation, or a *moment*'s punishment, is inflicted on any man by the Lord; much less an *eternal* damnation, by way of *retaliation* for a few years spent in the delights and infirmities of evil, in this transitory life; and yet this is the idea *generally* entertained by the Christian world.

But notwithstanding this, *it is a positive fact*, and (according to the nature of evil, *considered in itself*) impossible it should be otherwise, that DAMNATION IS ETERNAL; or in other words, that the lust of doing evil will *never be extirpated* from the breast of a lost spirit in hell; although we admit, that it will be *checked* and *suppressed* by punishments, which then immediately *cease*, as soon as the lust of doing evil is suppressed from rushing into *action*. But still this lust *lurks* within, and after a time, when the punishment is forgot, it again attempts to break forth, and is again subdued and suppressed by punishments. Thus *the lust of doing evil*, with its *delights*, and their inevitable consequence, *punishment*, succeed each other to eternity. But the Lord to eternity endeavors to mitigate their pains; and by his ministering angels, does mitigate them; otherwise the nature of evil is such, that it would produce infinitely greater punishments than are permitted to take place.